UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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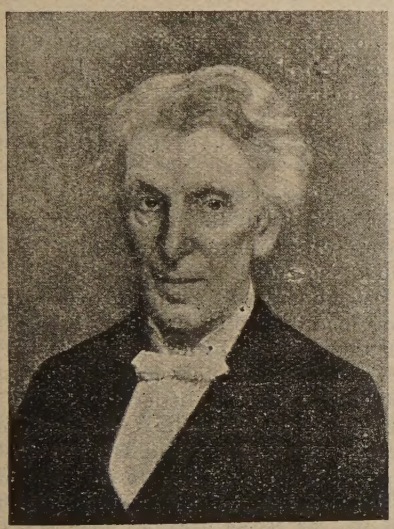

Dr. JAMES MARTINEAU.

1805-1900.

Born at Norwich, April 21st, 1805, of Hugenot ancestry on the paternal side, Gaston Martineau, a French refugee, who settled in London, 1685, and removed to Norwich 1695, being the first of the family in England. Harriet Martineau, the authoress, was sister to James, his senior by less than three years. The family attended the Octagon Chapel (Unitarian) at Norwich, and here were James's first experiences of public worship. He was educated at the Norwich Grammar School, and at a school kept by Dr. Lant Carpenter at Bristol; bound apprentice to learn engineering at Derby, but became a student at Manchester College, York, in 1822, in preparation for the profession of minister; became co-pastor Eustace Street Congregation, Dublin (1828), and afterwards at Paradise Street Chapel, Liverpool (1832), and sole pastor, also at Hope Street Church (built 1849); Professor of Philosophy, Manchester New College (1840-1869) at Manchester, and afterwards in London, travelling from Liverpool to give his lectures until 1857, when he removed to London, and became Principal of the College in 1869, as successor to John James Tayler, just then deceased, and held that position until 1885, becoming minister of Little Portland Street Chapel, 1859-1872. He has been spoken of as "the preacher's preacher," and by W. E. Gladstone as "the greatest of living thinkers." He was author of several books of sermons: "Endeavours after the Christian Life," "Hours of Thought on Sacred Things," several remarkable volumes on philosophy, religion, and theology; miscellaneous essays and reviews; was compiler of three hymn books, part compiler of a Book of Common Prayer, and published a volume of original "Home Prayers"; he was the successful champion of spiritual Theism against the assaults of Materialists and Agnostics at a time when such a champion was most needed, and when orthodox defenders of spiritual religion were at a disadvantage in the contest owing to the irrational bases of their beliefs. Five universities conferred degrees upon him: LL.D., S.T.D., D.D., D.C.L., Litt.D.; and he lived 95 years, dying January 11th, 1900. He was the greatest Unitarian Divine of the 19th century, uniting in himself thorough rationalism with the sublimest spiritual piety; in character he possessed the purity of a saint combined with heroic courage, exceptional tenderness and delicacy of feeling, and rare nobility of soul. We shall not see his like again, for when his equals appear they will be different and not the same, for one star differeth from every other star in its glory.

Editor and printers have been on holiday, and contents have had to be in type much earlier than usual on that account.

Consequently some matter which came in too late is held over to the October issue.

This number of "Unity" completes the third year of its existence; there is no prospect whatever that "Unity" will not continue its existence; it has found safe and permanent footing, and met with wide acceptance. The Editor thanks all supporters and contributors.

The Unitarian Van Mission is continuing to convince people more and more of the great need and value of its work.

Varieties.

When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup,
Keep a-goin'!
See the wild birds on the wing!
Hear the bells that sweetly ring!
When you feel like singin'—sing!
Keep a-goin'!
—Atalanta Constitution.

We, the brave, the mighty, and the wise,
We men, who in our morn of youth defied
The elements, must vanish;—be it so!
Enough, if something from our hands have power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know.
—Wordsworth.

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils.
—Shakespeare.

Randal's Principle—*continued.*

CHAPTER VIII.

Mr. Saunders had a great liking for Randal, but was very anxious to win him back if possible from the Unitarian ideas which he had so heartily embraced. He knew he could not do that except in the most delicate and careful manner, if it were possible to do it at all. His great hope was in sticking to him, and in using personal influence when fitting opportunity served. He felt that there was a strength and uniqueness in Randal's character that would be useful in the orthodox body with which he and Randal had both been connected, and that it would be a great pity that Randal should be lost to them. In all this he over-estimated his own power, and under-estimated the strength of Randal's personal influence over himself. For this sticking to Randal became the destruction of Saunders' own orthodox leanings.

"How cold those Unitarians are in their worship," said Mr. Saunders to him. "There seems an absence of that unction and fervour that we have been accustomed to. I wonder, Randal, that you do not feel it."

"I thought it might strike you that way," said Randal. "When I asked you to go with me just that once, I was curious to see what impression it would leave on you. But it is not coldness. I noticed, perhaps, what you did not—that some of these quiet people listened to the sermon with moist eyes; I saw some so anxious to get all the benefit they could out of the prayer that they kept an eager look on the minister's face as he prayed. But there is nothing 'put on' amongst them. They evidently shrink from doing anything for outward show. There is no 'gush,' but they do sing their hymns as if they felt them and believed them; and one reason is no doubt that their hymns are so reasonable, that they can sing them with mind and heart."

Mr. Saunders lived in a house in the middle of a row of houses built in a block. Next door to them lived some Roman Catholics. In that house a child was born; the mother became so ill that she had to be removed to a hospital some weeks afterwards. And the little motherless infant was heard to cry pitifully, sobbing, sobbing, as if its little heart would break. Mrs. Saunders heard it in the hours of the night, and the crying pulled at her heart-strings. She could not sleep; she was wretched; she felt she could almost tear her way through the wall dividing the two houses, to get to the little one to comfort it; and she actually went to the father and begged him to let her have it till the mother returned.

Now Mr. Saunders told this to Randal. And Randal surprised him with these questions:

"Does your wife believe in the hell doctrine?"

"Of course she does."

"That lost sinners will groan in everlasting pain, without any possible relief or comfort?"

"Yes, I am sure she believes that."

"Well, then, I put it to you this way: Suppose the lost sinner to be that little child; and suppose God in the place of your wife; would He not hear and pity the cries; and would He not rush to relieve the distress and be eager to give comfort?"

"I don't know about that," replied Saunders.

"Would He not be as good as your wife?"

"Of course, He would, and better; but the crying infant was not a lost sinner, which makes a difference."

"Yes, it does. The lost sinner is a crying infant, all the same, in the eyes of God, and in the ignorance of infancy has fallen into distress. That's the difference."

(To be continued.)

This issue largely consists of the complete reprint of the paper on the "Unitarian name," which has already appeared in "The Christian Life." But as only few "Unity" readers see that excellent Unitarian weekly, the Editor of "Unity" ventures to reproduce the essay owing to the importance of the subject.

The deepest sympathy of "Unity" and its readers goes forth to the Rev. Joseph Wood in his sad loss owing to the death of his wife on board ship during return voyage from the visit to the United States.

A London evangelist has recently notified his refusal to attend an orthodox bazaar because a Unitarian was allowed to assist.—Evangelist of bigotry, surely.

What Mission movement is to take place of the Van Mission in the winter months? The same kind of work needs to be done as thoroughly during the winter in some way.

Why should there not be missionaries all the year round? When we thoroughly wake up it will be so.

What's in a Name?

OUR NAME, MESSAGE, AND MISSION.

By the REV. H. BODELL SMITH.

The following was the paper read at the annual meeting of the Missionary Conference of Unitarian Ministers in the Memorial Hall, Manchester, on Thursday, July 5th, 1906.

THE NAME CONTROVERSY.

Imagine, if you can, that every church is a missionary association, as it ought to be, with a clear and distinct message; and its mission, to propagate that message. Imagine that all our churches stand for the same doctrines—Unitarian doctrines—as I believe they do. Imagine, further, that there exists a widespread organisation of individuals and of all our churches, which goes by the name of "The Unitarian League"; that this League declares that Unitarianism, amongst other things, means the open trust, absorption of all new truth into itself, so that nothing is so open or so catholic as Unitarianism; that the object of the League is to promote Unitarianism, to hold up the Unitarian flag. Imagine all this, and you imagine just what ought to be taken for granted. At the National Conference, held in Liverpool, 1903, Rev. Joseph Wood said: "As for the name 'Unitarian,' I love it and I detest it. At present it causes more divisions amongst us than almost anything else. Let us resolutely push aside the name controversy, of which many of us are sick and ashamed. Let us for twenty years proclaim a truce of God on this dispute. Let the question be forbidden among us for that time; let us agree that any one raising it, on this side or that, be sentenced to a fine of £10, and be kept in close confinement until he can give a lucid account of the Athanasian Creed." I suppose after that I ought to apologise for mentioning the subject now, and to ask you to pardon me for committing the offence. I fear, if I were asking for a grant from a fund, the managers of which had a majority holding that view, after reading this paper, I might even be fined £10 by the refusal of the application. The National Conference did not make the question a forbidden one, nor do I think this Conference is likely to. I love the name without detesting it, and if for many years there has been so much controversy over it as to become sickening, it is only because there have been professed Unitarians who were opposed to the name. Who have most need to be "ashamed" of that controversy? Not those who glory in the name, but rather those who are opposed to it, and who seem to be ashamed of it. And if

GREAT PRINCIPLES ARE INVOLVED

in that controversy, it is impossible to push it aside and bury it as though it were dead. Even the anti-Unitarians do not cease their opposition. They do not stay their efforts to keep the Unitarian name out of everything connected with our churches so far as they can. They openly advocate putting an end to the "Unitarian Church," so that there shall be no Church of that name at all. And while they are busy at that work, and using threats if they are opposed or thwarted in their efforts, the other persons, congregations, and organisations of Unitarians who have no sympathy with them are expected to keep a truce that is not a truce, and submit quite silently to their own extinction. But there are Unitarians who will not submit, and who feel they would be traitors to all they hold dear if they did. If the matter is in dispute, why not fight the good fight of the faith to a finish, and get it settled out of the way, whether we split on the matter or not? We should then

KNOW WHERE WE ARE

as a group of churches. We should not any longer suspect each other. We should have done with the fear or possibility of having Unitarian funds gradually appropriated to other uses. And we should be more at liberty to give ourselves unreservedly to the declaration of our message and the fulfilment of our mission. It is wrong to bury an issue that is very much alive, and hypocritical to pretend that there is peace about it when there is not peace. A writer who is well known and highly esteemed among us, and who is the greatest living authority on both the "Heads" and tales of "Unitarian History," has stated concerning a Unitarian chapel which is now called a Free Church: "I was amused the other day when a young man, who had been lodging literally next door to it for some time, asked me where there was a Unitarian chapel, and said he had thought of dropping in at this place; but he stopped when he saw the notice-board, having had enough of the Free Church in Scotland. I advised him to try next door, saying the minister might possibly go into fits if I called it a Unitarian chapel, but I believed he would find it an admirable imitation. I added that there was a class of persons known to me who, from a religious principle, always call a spade an implement of agriculture (when they remember to do so), for fear lest in the prospective evolutions of philology the term spade should at some future time come to mean a clog." Is there not something even in that incident to justify a resolve that this question shall not be settled quite in that way? Another incident has an equally important bearing upon this matter. Many Unitarians, anxious for practical social reform, wished to establish an organisation for social service. A resolution in favour was passed at the National Conference, a Provisional Committee was appointed for the drafting of a constitution, and at the meeting in London recently for the adoption of a constitution, the only point on which there was any real discussion was that of the name. The

Provisional Committee recommended that it be called "The National Conference Union for Social Service." A minister who lately came over to us from the "orthodox" naturally proposed an amendment that it be called the

"UNITARIAN UNION FOR SOCIAL SERVICE."

This was seconded, and was in danger of being carried, but some prominent members of the Provisional Committee urged the acceptance of the colourless name they had recommended, and threatened with no little warmth that if the word "Unitarian" were adopted there would be a very serious secession of persons from the membership of the new organisation; and they appealed for agreement on the exclusion of the word "Unitarian" upon the ground that the "Union" should have a peaceful beginning. And they got their way. The consequence is, that while other denominations have their social service societies identified with their own churches, the Unitarian Society is hidden under a name which will not indicate its church connection in any way to the outside world, and which will be equally unrecognisable to the majority of Unitarians themselves. No doubt there will be an attempt to delete the word "Unitarian" from the name of our National Triennial Conference. The so-called "Free Catholics" amongst us are logically compelled to work to that end. They are pledged by their own contentions. We have been told that "the National Conference should drop its present absurd title and resolve into a

FREE CHURCH ASSEMBLY,"

from which every church having the Unitarian name should be excluded; this proposed Free Church Assembly should have its own Year Book, similar to the "Essex Hall Year Book," in which the mention of such institutions as the British and Foreign Unitarian Association and the Unitarian Home Missionary College must have no place. It is also urged that the aforesaid National Free Church Assembly should publish a weekly newspaper of its own, because "no paper which speaks of our Unitarian body and of Unitarianism as the bond among us can be an organ of Free Churches." We are told also that there should be a Free Church Hymnal. I suppose we may now say that the Hymnal, at least, is an accomplished fact, and if by its merits and suitability to the needs of our churches it proves to be superior to the "Essex Hall Hymnal," none will be found to complain. But what I have said is strong and indisputable evidence that there is a movement aiming to obliterate the word "Unitarian" from the names of our churches and ecclesiastical institutions, and that during the silence and inactivity of those who disapprove, the movement is all the time ceaselessly and actively being pushed forward. Consequently, the onus of any further name controversy is not on those who are satisfied with the name, but on those who are making efforts to abolish it in favour of another. The weight of Dr. Martineau's influence was not great enough to get our churches to disown it; and where he failed it is not likely that his followers on this question will succeed. In 1859, when Martineau had deeply stirred the denominational waters on this very matter, so that as one result it was proposed to withdraw the word "Unitarian" from the title of the Provincial Assembly of Lancashire and Cheshire, John James Tayler wrote as follows: "We make too much pother about a name. . . . It will either die away and be succeeded, through the natural working of events, by another and more appropriate one, or the old name will expand into a broader and nobler significance. All names are, to a certain extent, inappropriate; but usage and long possession partially rectify the evil. Any deliberate attempt to suppress a name in wide circulation, and artificially to substitute another, which must be coined for the occasion, would do more harm than good, and expose us to more suspicion and ridicule than ever." True; the name "Unitarian"

CANNOT BE SUPPRESSED;

people will call us by it, whether we like it or not, and by that name our churches are known and will be known in spite of any other substitutes that are chosen. It may safely be predicted that the word "Unitarian" will not be struck out of the title of our National Triennial Conference, and that, whenever the time comes that the six names now included in that title give place to one, that one will be "Unitarian." Why this controversy? Mainly because of the objection that the name is doctrinal and sectarian. It is doctrinal, but it does not follow that it is sectarian. Any name, no matter what, is doctrinal. It is impossible to have a name which does not imply a doctrine. Does not the word "Catholic" indicate a doctrine of catholicity? and the name "Free Church" imply a doctrine of freedom? And yet our "Free Catholic" friends do not admit that such names are sectarian. They are quite as sectarian as the name "Unitarian." It is already very clear how exclusive their names would be. Even their catholicity would exclude a "Trinity Church," a "Unitarian Church," a "Baptist Church," though I do not see how a "Unity Church" could logically be kept out of their proposed undoctrinal fold. The "Free Church" would of necessity not include those which are not free, nor would a

"FREE CATHOLIC ASSEMBLY"

embrace churches which reject catholicity. Liberal thinkers in "orthodox" churches who are Unitarians and do not wish to be called by that name, would feel it more easy to join Unitarians if only the Unitarian name could be got rid of; they would run less risk of losing the advantages of their association with "orthodox" bodies; they, and they only, would unite with us under a colourless name; people and churches of anti-Unitarian sympathies would not join us then any more than they do now; and simply to haul down our banner in order to make it easier for those who agree with us in the principles which the banner represents, but who prefer

to remain under standards in which they no longer believe, will promote neither unsectarianism nor Christianity. Far better is it for people and churches which are Unitarian to say they are. On the other hand, if the way is opened for the admission of churches into our National Conference which are not Unitarian, funds raised by Unitarians for Unitarian purposes may be appropriated to the use of such churches, unfairly and unjustly. Already this "Free Catholic" movement may have had the effect of alienating funds to uses which are not in accordance with the intentions of those with whom such funds originated.

OUR PRINCIPLES MUST BE DEFENDED

and our funds must be protected. It is said that the basis of union should be for worship and not belief, and that religion is before doctrine. But it is impossible to secure union in worship between people who have opposite conceptions of the object of worship, and the many sects of Christendom bear witness to conscientious scruples which make that an impossibility. Nor can there be any religion without doctrine; our very love to God is according to the nature of our belief in Him, and our philanthropy is conditioned by the extent of our faith in man. There have been many attempts to secure religious fellowship in spite of differences of belief, but none of them have succeeded in making such fellowship permanent, or of making it into an organisation of churches. The famous attempt at the Leicester Conference was a failure in 1878, as was inevitable from the very nature of the case. Its object was the association of Evangelicals and Unitarians. Some of the moving spirits in the initiation of that Conference were at that time on the fence, and could scarcely be said to belong either to one side or the other. But one man who knew well which side he was on—Dr. Enoch Mellor, of Halifax—asked very pointedly at that Conference, "How they could have fellowship with each other when they did not worship the same Being and preach the same Gospel."

JAMES MARTINEAU HIMSELF

tried in 1867 to establish a Free Catholic Union or Church, which should be so inclusive as to take in his friends Francis William Newman and Miss Cobbe. Then came the difficulty of a name. John Hamilton Thom asked whether it was to be a Catholic Christian Church or a Catholic Human Church, as he was ready to join either; so John James Tayler, much to Martineau's chagrin, urged that it be "Christian," and so it was called the "Free Christian Union," which excluded Newman, and rendered it necessary that Martineau should explain to him, saying: "I would adopt any name which would draw you into our brotherhood, for you are about the best Christian I know." It is evident, therefore, that if we dropped the name "Unitarian" and called ourselves "Christians only," we should not have an open brotherhood, for that would exclude non-Christian religionists, Mohammedans, and others, as it did Francis Newman and Miss Cobbe. In its popular and accepted sense,

THE TERM CHRISTIAN

is not so wide as the name "Unitarian." F. W. Newman was not shut off from us by the name "Unitarian"; he became a member and subscriber to the British and Foreign Unitarian Association, and was of our fellowship.

Very much has been made of the fact that some predecessors in the faith rejected other names in favour of the term "Christian." Said Dr. John Taylor at Norwich in 1756: "We are Christians, and only Christians. . . . Episcopalians, Presbyterians, Baptists, Calvinists, Arminians, Arians, Trinitarians, and others are names of religious distinctions. . . . We reject them all." Why did he not specifically mention the name "Unitarian"? Was it not because he considered "Unitarian" and "Christian" to be synonymous? The father of English Unitarianism, John Bidle, one hundred and two years before Taylor's Norwich sermon, published a Scripture Catechism, composed for those "that would fain be Mere Christians," inasmuch as all the sects had departed from the simplicity of Scripture. The term "Mere Christian" and "Unitarian" meant the same to John Bidle, and to us Unitarianism is the simple Christianity of Jesus. Unitarianism is

THE LEAST SECTARIAN

of any theological name that has ever been known. Dr. Bellows, of America, once said that the Unitarian body is a sect only in its opposition to sectarianism. To-day, when unsectarian instruction is advocated for our public elementary schools, the "orthodox" cry out, "That would be Unitarianism." The people of every sect, as soon as they begin to seek for that which is reasonable and true, inevitably approach Unitarianism. Believers of every creed in Christendom who have once begun to doubt and to enter upon the path of free inquiry, have come from the most opposite directions and found union in Unitarianism. Mr. J. T. Sunderland says that it is "an unsectarian and a uniting religion"; that "the Unitarian movement stands for unities that lie deeper than all possible divisions"; that "the Unitarian body cannot be a sect in the ordinary sense of the word, because in its essentials the only things on which it insists are not trinity or anti-trinity, not infallibility of Bible or anti-infallibility, not any sectarian or dividing line whatever, but simply those things of the moral and spiritual life which form the vital part of the religion of all the sects." Dr. M. J. Savage declares: "I am proud of the name Unitarian. It is the grandest name in Christendom. . . . It means unity of life, unity of truth, unity of religious aim, unity of endeavour." J. W. Chadwick, on the same subject, has said: "Originally the doctrine was a doctrine of God as the Divine Unit, now it is a doctrine of the Divine unity, and as such it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution

and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been

ENLARGED AND GLORIFIED

by the process of the suns, it is the word 'Unitarian'; and for every reason there was for assuming it a century ago there are a hundred reasons now for retaining it, and wearing it like a decoration on our breasts." We all agree with the famous words uttered by Dr. Martineau at Leeds: "If any one, being a Unitarian, shrinks, on fitting occasion, from plainly calling himself so, he is a sneak and a coward." So far so good; but we cannot all agree with the concluding part of that statement, that "If, being of our catholic communion, he calls his chapel or his congregation Unitarian, he is a traitor to his spiritual ancestry, and a deserter to the camp of its persecutors." Professor Carpenter, his biographer, says these words were his last vindication of the catholic principle. I very much question the catholicity towards Unitarians who conscientiously take the opposite view. If ours is a catholic communion, it is solely because it is Unitarian. The openness, freedom, and universality of religious sympathies which characterise us are not possible under any banner except that of Unitarian, and are far more real than they could be under our ancestors, Presbyterian or otherwise, and beyond even what they ever dreamed. A congregation of Unitarians is assuredly a Unitarian congregation, and in all honesty must be so called; a chapel used for the promotion of Unitarian worship and Unitarian principles is a Unitarian chapel; and a church constituted of Unitarians and upon Unitarian principles is undoubtedly a Unitarian church, and I am not a traitor to my spiritual ancestry in saying so, nor a deserter to the camp of our persecutors. The

"OPEN TRUST,"

as it is called, is not believed in by any ecclesiastical body of professed Christians as a safeguard for freedom of thought, except by those who are Unitarians. Our Presbyterian ancestors established the "Open Trust" for other reasons and other purposes; they had no desire for liberty of thought on matters of belief; they were not even non-subscribers. Charles Wicksteed has said that "Our Presbyterian ancestors in leaving us, from political and prudential necessities, free in many or most of our chapels and trusts from theological definitions, never contemplated such changes in our theology as have been made." Mr. Walter Lloyd, in his excellent book on "Protestant Dissent and English Unitarianism," has shown, by some wealth of evidence, that these Presbyterians had no love for doctrinal freedom, and that we owe more of our liberty in that respect to the Independents and the Baptists. Our ancestry is manifold and various. Our oldest Protestant Dissenting chapels were only a portion of them Presbyterian; Independents like Oliver Cromwell and Sir Harry Vane were for the toleration of heresy at the time when the Presbyterians were conniving to put John Bidle to death. The "Presbyterianism" of our ancestry is very much of a myth, and the idea that our Protestant dissenting predecessors built their meeting houses on open trusts especially to secure doctrinal freedom, either for themselves or for their successors, is also largely a myth. And we must not forget that the share of our ancestry which came from Episcopalians, Baptists, Independents, and various branches of Methodism, considerably outweighs the Presbyterian element, and we have quite as much reason to be proud of these lines of genealogy as of that of which we are most frequently reminded. We have a duty to the memory of all those who have come from various directions out of bondage and found emancipation in the Unitarian fold. To them

UNITARIANISM WAS DELIVERANCE,

and should we not be real traitors to their memory if, ecclesiastically, we hauled down the Unitarian flag, which meant so much to them? and should we not be really deserters to the camp of our persecutors and theirs if we were to do what the persecutors have always wanted us to do, viz., repudiate the Unitarianism for which they have persecuted us? And among our persecutors we have to number some professed Unitarians who wish all our churches to become deserters, and who will persist in saying that we can only find catholicity outside the Unitarian fold. It is actually asserted, almost while we are speaking, that so long as champions for our catholic principles live, the sectarian spirit among us—by which is evidently meant Unitarianism under the Unitarian name—will never dare to raise its head very high. Well, I am sure of this, that Unitarianism is going to raise its head amongst us higher than ever. And there is every reason why it should do so; it is grander and wider than the objectors are willing to recognise; it stands for the Open Trust, for freedom, for catholicity; it means all that Universalism means, all that the word "catholic" means. Its message is the unity of God in the infinitely loving Father;

THE UNITY OF ALL MEN

in freedom, truth, justice, life, and ultimate destiny. All the wealth of science and philosophy come to us now to confirm us in these glorious conceptions of unity. And it is our mission to translate these conceptions into simple terms that can be so clearly understood that he who runs may read; to show that the gropings of humanity through Polytheism and Trinitarianism by long evolutionary stages have been towards this grand and simple Unity; and that this, with its implications, is just the real Christian Gospel of Jesus as he declared it, enriched and glorified with all the new light which the ages have brought us. It is our mission to expound this as glad tidings of salvation to the people—salvation from the dreading fear of God and from scorn and contempt to our fellow-men; from ignorance and superstition; from sin and selfish greed; from the hell of evil on earth; from oppression, social injus-

tice, and all unbrotherliness; from war of sects, classes, and nations; and from all fear of the world to come. And I believe it is

OUR MISSION TO GO TO THE PEOPLE

with the good news we have to tell them; to go to them in the streets and highways, in the open air as well as within doors, to share with them that which is entrusted to us for them. But if we are to propagate and convert, we must make our message known under a definite name; that which is vague and indefinite is not worth propagating; missionary enterprise for that is impossible. It is true, as Charles Wicksteed once said, "The English public always like to know, as far as they can, who and what people are. . . . And so, notwithstanding every disclaimer, this name (Unitarian) attaches to every minister and every chapel among us, and I certainly should not waste time and energy in trying to effect any useless or capricious alteration; and even if I did, the world would have its own way; and when that way is sensible, and in the main true, it is well that it should. The name has now become the symbol of a long and brave fight for a great and noble truth, becoming almost every year broader and richer in its meaning and associations, better and better understood by the public, accepted by them, and, as I believe, more and more respected by them, as significant especially of a number of high truths and principles now beginning to be more and more acknowledged." And I think we may also say with Brooke Herford, "It is terrible, in the face of the great eager inquiry of the present day, to see how many of our churches and societies are half paralysed from taking their natural open stand for the great truths to which our freedom has so clearly led us. The very first step in taking this natural open stand is to accept the name 'Unitarian' in the common announcements of our churches and meetings and associations. When I think of our fellow-religionists in Transylvania, and of all that noble Unitarianism which

FLAMED UP IN CENTRAL EUROPE

in the Reformation time, and, persecuted and partly crushed, has still struggled on until this day; and when I think of our American co-religionists, who cherish their freedom quite as much as we do, but who have long accepted the name, and who have found that instead of isolating them more it has in every way put them on a clearer and friendlier footing with all the churches round, well, it may not be a perfect name, but it is a mighty good name. It is the name by which we are best known, and which the world understands, at any rate, better than any other; and if it does not tell men all we believe, it tells them better than any other we can use whereabouts we are. And if people ask, How can your churches be at once free and Unitarian? tell them, and if necessary din it into them, what is the simple fact—that it is just because our churches have been free in the past that they are Unitarian to-day, and that it is part of our Unitarianism to-day to believe in freedom, and to leave our churches free for ever."

It is a noble history of Unitarian struggle in the past from which we refuse to cut ourselves off, and it is a glorious work under the Unitarian name, both in the present and the future, to which we must give ourselves with all our heart, and mind, and soul, and strength, God helping us.

Jesus Redivivus.

By the Rev. A. CUNLIFFE FOX, B.A.

VIII.—JESUS IN THE TEMPLE.—(Continued.)

By an exercise of our imagination we have brought Jesus back to earth, and set him in our own land. We have pictured him among the worshippers that are gathered together in one or other of our Anglican or Roman temples on a "Lord's Day." We have asked ourselves what would be his impression as he followed in thought, at the same time that he followed with his eyes, the order of their service. And we have advanced reasons for our surmise that he would not and could not be a very sympathetic spectator of the proceedings. For, as we have learnt to understand him, as his own words describe him, not once only, but over and over again, few things could be more out of harmony with the teaching, practice, and spirit of Jesus, than the ritual of our modern priests. The religion of the altar is not the religion of the Sermon on the Mount. If Jesus ever said "I am the way," he certainly did not mean to identify himself, officially, with an Anglican clergyman or a Catholic priest. If he said "Come unto me," he failed entirely to explain that the path was painfully circuitous, and such as no mortal could hope to traverse without the help of a priestly chart and the safeguard of a ceremonial passport.

Well may we say, therefore, that Jesus would be mightily astonished at what was done in his name and for his sake in these Christian temples. Astonished, and, if I mistake not, not a little shocked!

But just consider his feelings as he listened to an orthodox exposition of the Christian Faith! Can we realise the state of his emotions; his blank amazement; his pious horror? For we may say this: if the rites and ceremonies of these great historic churches are altogether out of tune with the spirit of their Lord and Master, the doctrines that are there openly professed and preached are, many of them, in direct opposition to his own clear and specific teaching. The doctrines of the creeds, articles, catechisms, and confessions are not, and, by no method of legitimate interpretation, and by no arts of sophistry, can they be reduced to the simple faith of the prophet of Nazareth. Supposing Jesus went into an Anglican church on Trinity Sunday, or on Christmas Day (of all days in the year!), or on Easter Day, or on Whitsunday? What then? Well, he would have, in that case, the inestimable privilege of listening to the recital, with or without musical accompaniment, of the creed of Athanasius,

as it is "commonly called," but very erroneously so called. (See the Rubric preceding the creed in the Prayer Book.) Can we imagine what would be the state of mind into which Jesus would be thrown when he heard this "Confession of our Christian Faith," as by law established and enforced? Would he understand it? That is most highly problematical. And if he understood it, being in such case the first Christian to do so, would he elect not to "perish everlastingly," by keeping it "whole and undefiled"? That is also most highly problematical. During all these nineteen centuries, Judaism has stubbornly refused to capitulate to Christianity—and is as far as ever from doing so now. And, therefore, I hardly think that a visit to an Anglican church on Trinity Sunday would convert Jesus to it. He was a Jew. I have laboured that point. I repeat it now. He was a Jew, not only by birth and upbringing, but, what is much more to the point, from conviction also. His creed, if he had one, was precisely that of the Jewish temple, the Jewish synagogue, and the Jewish Bible; and as distinct, therefore, from the creed of the Nicene bishops, and that of the unknown framer or framers of the "Athanasian" as any one creed can be from any other.

Jesus knew nothing of the tri-personality of the Godhead. No suggestion or hint or whisper of it escapes from any single utterance of his. On the contrary, with a full heart and a mind made up, he would repeat, and did repeat, the creed of Judaism, "The Lord our God, the Lord is one." We may sum up his religion in the two commandments, greater than which did not exist:

(1) "Thou shalt love the Lord thy God."

(2) "Thou shalt love thy neighbour as thyself."

That, in brief, is the religion of Jesus. In its verbal statement, it is not even originally his own, but is quoted from the authorised source, i.e., from the Scriptures of his people (Deuteronomy vi., 4-5; Leviticus xix., 18). A Jew and a Scribe at once recognised the correctness of this summary. "Thou hast well said that he is one, and there is no other but he." Jesus perceived the answer to be discreet, and told the Scribe that he was "not far from the kingdom of God" (Mark xii., 28-34). Is it surprising that after that "no man durst ask him any question"?

When a lawyer lays down the observance of these two principal commandments as the condition of eternal life, Jesus replies: "Thou hast answered right: this do and thou shalt live." (Luke x., 28). Now, both the lawyer and the Scribe believed that the prophet spoke the truth and nothing but the truth when he said: "O Lord, thou art our Father" (Is. lxiv., 8), and made God to say: "I am the Lord, and there is none else; beside me there is no God (Is. xlv., 5). Neither of them ever dreamt that in the Godhead there might be three in one, and one in three. Neither of them knew anything at all of justification by faith; much less of the atoning blood of a crucified Messiah, for the very thought of such an atonement would have caused them to shudder. Yet Jesus never offers them a word of enlightenment concerning these essentials of "our Christian Faith." How are we to explain his silence? How could he tell the Scribe that he was nearly saved, and advise the lawyer to love God and man, and live? Why did he not say to them: Believe "in the deity of our Lord Jesus Christ," and believe that I am going to die to save you from sin, and that in my blood ye shall obtain life? Why? Simply because he did not believe in it himself, or, believing in it, held it of no consequence. I know of no other solution. I am afraid, therefore, that Jesus would find himself as much out of place in an "evangelical" dissenting chapel, in Spurgeon's Tabernacle, or Parker's Temple, as in an Anglican or Roman church.

I have sometimes heard Jesus described as a Unitarian. I should not hesitate so to describe him myself. If Unitarianism is the "belief in one sole supreme Creator and Governor and God and Father of all"; if it is the worship of one Divine and undivided Being, who is Love, Light, and Spirit, our Redeemer and Sanctifier; if it is the ethics of Good Samaritanism and brotherly love; then there can be no shadow of a doubt that Jesus was a Unitarian. So far, assuredly, even if no further. And, unless the interval of nineteen centuries should have produced a radical change in his thought and feeling, he would be a Unitarian to-day. I contend that one who, according to some ancient authorities, blankly refused to be styled "Jesus the Good," for the very simple and intelligible reason that "None is good save one, even God" (Mt. xix., 17; R.V. margin), would feel it to be impossible to enter into the spirit of Trinitarian worship, and would find himself in a much more congenial atmosphere inside a Unitarian chapel, or, perhaps I ought to say, inside some Unitarian chapels.

(The End.)

"Auntie, where was I before I was born?" asked a little chap of four years.

Taken aback, his aunt replied:

"Nowhere; there was no little Harold."

He jumped to his feet and said: "I was—I was up in heaven all in pieces, waiting for God to make me up."

"The harm of a creed is in converting it from a staff into a club."

The past is dead, it lives only for us to learn from; the present only is ours to work in; and the future ours to create.—Schreiner.

"Don't divide life into secular and sacred. All life should be sacred."

The holy supper is kept, indeed,
In whatso we share with another's need.
—Lowell.

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